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Fig. 2.
Slat Honey-barrel.

of enemies, which eat either them or their eggs. Three birds in particular are said to be fond of eating bees, a small brown bird called *cephurushew*, a small green bird called *listet*, and a small blackish-grey bird called *mutuhtet*. The *kwoiet* bird (cuculus indicator) cries '*kwe-kwe-kwe*', and when it says that near a tree people know that bees are there; this is the bird which many Africans follow when they are looking for wild honey. The Dorobo regard it as an enemy of the bees because it gives away their natural hiding-places. Soldier ants (*piresik*) eat the eggs and grubs (*sarek*) in the barrels. But no steps, either practical or magical, seem to be taken to protect the bees beyond the observance of certain rules regarding the eating of honey and the disposal of the comb.

The Dorobo say that bees know their owners by the smell of their bodies, and that for this reason people are stung but little when they take honey from their own barrels. But if a stranger tries to steal honey he is not recognized and gets stung badly. People claim also to be able to recognize their own bees; for if, as they say does happen, other bees settle in the barrel along with the original swarm, they can distinguish the original bees by their colour and the part of the barrel from which they come. Whether or not this is true, does not matter very much; but there seems to be some truth in the statement that bees know their owners, for I have seen Dorobo take honey without the paraphernalia put on by a European for the purpose, and get stung but little and with no ill effects from the few stings they did receive.

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When a barrel is put in a tree in the forest, it often has to be high above the ground, since many of the trees have no branches near the ground, and to help the owner climb a sort of ladder made of a number of thin poles lashed together is tied loosely to the tree trunk with lianas (Fig. 3). To put his barrel in the tree, and to take honey from it, the Dorobo has to climb this crazy ladder which looks as if it would slip or break with each movement, but somehow does not, and lasts, rather surprisingly, for quite a long time. To take honey, the Dorobo makes fire in a loose bundle of tinder. When he has got it smouldering, he takes a bunch of leaves (preferably of *kiliyanut*, tilia sp.) and putting them and the tinder inside his garment, he climbs up to the barrel. He blows the tinder till it gives out a good smoke and then holds it under the

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Fig. 3.
Diagram to show the Construction of a Ladder on a 50 ft. Tree.

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241 [221] The planting and reaping periods vary according as the rains are early or late. Between them there is a time when the crops have to be weeded, and after that for two or three months a time when little need be done to the crops but guard them against animal depredations.

The Dorobo grow two main crops, *pik* or *paisk*, eleusine coracana (commonly known in Kenya as *wimbi*), a short gramineous plant bearing a head composed of small grains; and *ipandek*, maize. Millet had not been [435] adopted by 939 as a cultivated crop, and when wanted had to be bought from the Nandi. As a subsidiary crop, sweet potatoes, *ropoonik*, are grown to a small extent.

[412] Implements are confined to the hoe (*mokombet*), axe (*ndolut*), and ordinary knife (*cambolnet* or *rotuet*), though the use of the *panga* or cutlass [439] is spreading. Hoe-blades (made by Nandi smiths) and *pangas* (sold by traders) are got from the Nandi in exchange for baskets, honey, or skins. The bill-hook, though used by the Nandi had not been adopted by the Dorobo in 1939.

The ground is prepared in the same way as by the Nandi. The top soil is dug with the hoe, collected into small heaps, and fired; it is left smouldering for several days and the burnt earth and vegetable ash are then spread over the plot and dug in with the hoe. Seed of maize and eleusine is [434] bought from any Nandi who is willing to sell it, usually one of the numerous [436] squatters on the nearby farms [10]. The Dorobo get two basketfuls in exchange for one basket. Potatoes (when not got in the same way) are generally grown by themselves, but maize and eleusine are planted together in the same plot so that the eleusine grows up between the maize plants. Maize has thus to be sown wider than is really economic, but it is a Nandi habit, and in favour of it one may say that the intervening spaces are partially covered and thus there is a chance of preventing some erosion in the early stage when the ground is clean, for when the crop is a few inches high, people turn out to weed, a process repeated if the land gets very dirty.

● [417] Each *samba* is surrounded by a fence made of thorns and bushes, with occasional posts to strengthen it where necessary, and trees or stumps are included in the fence when they occur in suitable positions. Sometimes there is a gap formed of movable upright poles, like the gate of a Nandi cattle enclosure, but usually the line of fence is unbroken, and access is by way of a rough stile of logs laid across the thorns.

243 Eleusine is reaped in the Nandi fashion by cutting off the heads with a knife, the straw being left to be trampled down and eventually dug in — that is, if the *shamba* is to be planted again. Maize is picked by hand, but in 1938 it was largely eaten on the field as the cobs developed, so that by the time it was fully ripe there was not much left to reap. By 1938, however, some [427] Dorobo at Ilpukua, noticing the European practice of stooking maize in rows before it is ripe, cut and stooked their own in the same way, though they did not understand why it was done by the Europeans, whose object

[10] A squatter is a "resident native labourer" living on a farm under contract with the employer.